THE SECOND LETTER OF PETER

Greek–English Interlinear with Koine Phonetics

NA28 Critical Text · Modern English Translation · Reconstructed First-Century Pronunciation

Part of the General Epistles · The New Testament Greek–English Interlinear Series

HOW TO USE THIS EDITION

Each verse appears in three lines:
LINE 1 — ENGLISH (black): Modern English translation from the NA28 critical text.
LINE 2 — GREEK (blue): NA28 text with diacritical marks — breathings, accents, iota subscripts.
LINE 3 — PHONETICS (grey italic): Reconstructed first-century Koine pronunciation.

PHONETIC KEY: a = 'father' | e = 'bed' | ī/ē = long 'ee' | o = 'hot' | ō = long 'oh' | ū = 'moon'
ai = 'aisle' | ei → ī | oi = 'oil' | au → av/af | eu → ev/ef | ou → ū
β = 'v' | δ = 'th' (then) | θ = 'th' (thin) | φ = 'f' | χ = 'ch' (Bach) | ζ = 'z'
CAPITALS mark the stressed syllable. Initial h- = rough breathing.

TRANSLATOR'S PREFACE

The Second Letter of Peter is almost universally regarded by critical scholarship as pseudonymous — that is, written in the name of Peter by a later author in the Petrine tradition, probably in the late first or early second century CE. It is the latest of the NT letters in the scholarly consensus, and holds the distinction of being the book that most struggled to achieve canonical status: Eusebius lists it among the 'disputed' books (ἀντιλεγόμενα), and it was absent from some major canonical lists well into the fourth century. The key evidence for pseudonymity includes: the letter's apparent knowledge of a collection of Paul's letters as 'scripture' (3:15-16), suggesting a date after Paul's letters had circulated and been collected; its dependence on the Letter of Jude (most of chapter 2 reproduces Jude 4-13); its sophisticated Greek, including vocabulary found nowhere else in the NT; and a Christological title ('our God and Savior Jesus Christ,' 1:1) that reflects a more developed theological formulation. Defenders of Petrine authorship exist among conservative scholars and point to the use of a secretary and the letter's internal consistency as a genuine Petrine composition.

Whatever its origin, 2 Peter addresses a concrete pastoral crisis: the rise of false teachers (chapter 2) who appear to have denied the parousia — the return of Christ in judgment — and used this denial as grounds for moral libertinism ('promising them freedom, while they themselves are slaves of depravity,' 2:19). The letter's response is threefold: a reminder of the apostolic eyewitness to the Transfiguration as confirmation of the prophetic word (1:16-21), a sustained polemic against the false teachers drawing on angelic judgment traditions and the flood narrative (chapter 2), and a direct response to the 'scoffers' who mock the delay of the parousia (3:3-4).

Chapter 3's response to the delay of the parousia is one of the most theologically significant passages in the letter and one of the earliest Christian engagements with the problem of eschatological delay. The famous verse — 'With the Lord a day is like a thousand years, and a thousand years are like a day' (3:8, citing Psalm 90:4) — does not solve the problem of delay mathematically but relativizes the human perspective on time against divine eternity. The following verse (3:9) — 'The Lord is not slow in keeping his promise... he is patient with you, not wanting anyone to perish, but everyone to come to repentance' — relocates the 'delay' within God's salvific purposes: the extended time before the end is not tardiness but mercy.

The closing verses (3:14-18) include the remarkable reference to 'our dear brother Paul' and his letters — 'which ignorant and unstable people distort, as they do the other Scriptures' (3:16). This is the only place in the NT where Paul's letters are explicitly called 'scriptures' (γραφάς), and it gives 2 Peter a unique place in the history of the formation of the NT canon: it marks the moment when Pauline letters are being treated as authoritative scripture alongside the Hebrew scriptures, and being defended against misinterpretation.

The final benediction — 'But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever! Amen.' (3:18) — is a fitting close both to this letter and to the Petrine corpus.

CHAPTER 1: CONFIRMING ONE'S CALLING; PROPHECY OF SCRIPTURE

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] Simon Peter, a servant and apostle of Jesus Christ, To those who through the righteousness of our God and Savior Jesus Christ have received a faith as precious as ours:

Συμεὼν Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ τοῖς ἰσότιμον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ·

Sy-me-ŌN PÉT-ros DŪÍ-los ke a-PÓS-to-los Yi-ī-SŪÍ Khri-STŪ tois i-SÓT-i-mon hī-MĪN la-KHŪÍ-sin PÍS-tin en di-kai-o-SÝN-ī tū the-ŪÍ hī-MŌN ke sō-TĪĪR-os Yi-ī-SŪÍ Khri-STŪ:

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[2] Grace and peace be yours in abundance through the knowledge of God and of Jesus our Lord.

χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν.

KHÁR-is hy-MĪN ke ei-RĪÍ-nī plī-thyn-THĪÍĪ en e-pig-NŌÍ-sei tū the-ŪÍ ke Yi-ī-SŪÍ tū ky-RÍ-u hī-MŌN.

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[3] His divine power has given us everything we need for a godly life through our knowledge of him who called us by his own glory and goodness.

ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ,

hōs PÁN-ta hī-MĪN tīs THĪÍÍ-as dy-NÁM-e-ōs af-TŪ ta pròs zō-ĪN ke ev-SÉB-ei-an de-dō-rī-MÉN-īs di-À tīs e-pig-NŌÍ-se-ōs tū ka-LÉS-an-tos hī-MÂS i-DÍ-a DÓK-sī ke a-re-TĪÍ,

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[5] For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge;

καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετήν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν,

ke af-TÒ TŪÍ-to de spū-DĪN PÂ-san pa-rei-se-NÉG-kan-tes e-pi-kho-rī-GĪÍ-sa-te en tī PÍS-tei hy-MŌN tīn a-re-TĪÍN, en de tī a-re-TĪÍ tīn GNŌÍ-sin,

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[6] and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness;

ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,

en de tī GNŌÍ-sei tīn en-KRÁ-tei-an, en de tī en-kra-TĪÍ-a tīn hy-po-mo-NĪN, en de tī hy-po-mo-NĪÍ tīn ev-SÉB-ei-an,

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[7] and to godliness, mutual affection; and to mutual affection, love.

ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.

en de tī ev-se-BĪÍ-a tīn phi-la-del-PHÍÍ-an, en de tī phi-la-del-PHÍÍ-a tīn a-GÁP-īn.

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[10] Therefore, my brothers and sisters, make every effort to confirm your calling and election. For if you do these things, you will never stumble,

διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε·

di-Ò MÂL-lon, a-del-PHOÍ, spū-DÁS-a-te ve-VÉÍ-an hy-MŌN tīn KLĪÍ-sin ke ek-lo-GĪN poi-ŪÍIIS-thai: TAŪ-ta gàr poi-ŪÍ-on-tes ŪÍ mī PTÉÍS-ī-TÉ PO-te:

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[16] For we did not follow cleverly devised stories when we told you about the coming of our Lord Jesus Christ in power, but we were eyewitnesses of his majesty.

Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος.

ŪÍ gàr se-so-phiz-MÉN-ois MÝ-thois ek-sa-ko-lu-THĪÍS-an-tes eg-nō-RÍZ-a-men hy-MĪN tīn tū ky-RÍ-u hī-MŌN Yi-ī-SŪÍ Khri-STŪ DÝN-a-min ke pa-rū-SÍ-an, ALL' e-PÓP-tai ge-nī-THÉN-tes tīs e-KĪÍN-u me-ga-lei-ÓT-ī-tos.

[19] We also have the prophetic message as something completely reliable, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts.

καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν·

ke É-kho-men ve-vai-ÓT-er-on ton pro-phī-ti-KÒN LÓG-on, HŌÍ ka-LŌS poi-ŪÍIIS-te pros-ÉKH-on-tes hōs LÝKh-nō PHÉÍN-on-ti en afkh-mī-RŌÍ TÓP-ō, HÉ-ōs HŪÍ hī-MÉR-a di-af-GÁS-ī ke phōs-PHÓ-ros a-na-TĪÍL-ī en tais kar-DÍ-ais hy-MŌN:

[20] Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation of things.

τοῦτο πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται·

TŪÍ-to PRŌ-ton gi-NŌS-kon-tes, HÓ-ti PÂ-sa pro-phī-TĪÍ-a gra-PHĪÍS i-DÍ-as e-pi-LÝ-se-ōs ŪÍ GÍN-e-tai:

[21] For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit.

οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη προφητεία ποτέ, ἀλλὰ ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι.

ŪÍ gàr the-LĪÍ-ma-ti an-THRŌP-u ī-NÉKh-thī pro-phī-TĪÍ-a po-TÉ, AL-là hy-PÒ PNÉV-ma-tos ha-GÍ-u phe-RÓM-e-noi e-LÁL-ī-san a-PÒ the-ŪÍ ÁN-thrō-poi.

CHAPTER 2: FALSE TEACHERS AND THEIR DESTRUCTION

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[1] But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them — bringing swift destruction on themselves.

Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν·

E-GÉN-on-to de ke psev-do-pro-PHĪÍ-tai en tō la-Ō, hōs ke en hy-MĪN ÉS-on-tai psev-do-di-DÁS-ka-loi, HOÍ-ti-nes pa-rei-SÁK-sū-sin hai-RÉZ-eis a-pō-LĪÍ-as, ke ton a-go-RÁS-an-ta af-TŪS des-PÓT-īn ar-NŪÍ-me-noi, e-PÁG-on-tes he-af-TOIS ta-khi-NĪN a-PŌL-ei-an:

[9] if this is so, then the Lord knows how to rescue the godly from trials and to hold the unrighteous for punishment on the day of judgment.

οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν,

OÌ-den KÝ-ri-os ev-se-BĪÍS ek pei-raz-MŪÍ HRÝES-thai, a-DÍK-us de eis hī-MÉR-an KRÍ-se-ōs ko-la-ZOM-é-nus tī-RĪÍIN,

[19] They promise them freedom, while they themselves are slaves of depravity — for 'people are slaves to whatever has mastered them.'

ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γάρ τις ἥττηται, τούτῳ δεδούλωται.

e-lef-the-RÍ-an af-TOIS e-pan-gel-LÓM-e-noi, af-TOÌ DŪÍ-loi hy-PÁR-khon-tes tīs phthō-RÂS: HŌÍ gár tis HĪÍTT-ī-tai, TŪÍ-tō de-DŪÍ-lō-tai.

CHAPTER 3: THE DAY OF THE LORD; A NEW HEAVEN AND EARTH

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[3] Above all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires.

τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν ἐμπαῖκται κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι

TŪÍ-to PRŌ-ton gi-NŌS-kon-tes, HÓ-ti e-LÉF-son-tai ep' es-KHÁT-ōn tōn hī-me-RŌN em-PÉÍK-tai ka-TÀ tas i-DÍ-as e-pi-thy-MÍ-as af-TŌN po-rev-ÓM-e-noi

[4] They will say, 'Where is this coming he promised? Ever since our ancestors died, everything goes on as it has since the beginning of creation.'

καὶ λέγοντες· ποῦ ἐστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως.

ke LÉG-on-tes: PŪ ÉS-tin hī e-pan-ge-LÍ-a tīs pa-rū-SÍ-as af-TŪ? APH' HĪS gàr hoi pa-TÉR-es e-koi-MĪÍ-thī-san, PÁN-ta HŪÍ-tōs di-a-MÉN-ei ap' ar-KHĪÍS KTÍZ-e-ōs.

[8] But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day.

ἓν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ κυρίῳ ὡς χίλια ἔτη καὶ χίλια ἔτη ὡς ἡμέρα μία.

HÈN de TŪÍ-to mī lan-tha-NÉT-ō hy-MÂS, a-ga-pī-TOÍ, HÓ-ti MÍ-a hī-MÉR-a pa-RÀ ky-RÍ-ō hōs KHÍL-i-a ÉT-ī ke KHÍL-i-a ÉT-ī hōs hī-MÉR-a MÍ-a.

[9] The Lord is not slow in keeping his promise, as some understand slowness. Instead he is patient with you, not wanting anyone to perish, but everyone to come to repentance.

οὐ βραδύνει κύριος τῆς ἐπαγγελίας, ὥς τινες βραδύτητα ἡγοῦνται, ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός τινας ἀπολέσθαι ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

ŪÍ bra-DÝN-ei KÝ-ri-os tīs e-pan-ge-LÍ-as, HŌS ti-NES bra-DÝT-ī-ta hī-GŪÍ-on-tai, AL-là mak-ro-thy-MĪÍI eis hy-MÂS, mī bū-LÓM-e-nós ti-NAS a-po-LÉS-thai AL-là PÁN-tas eis me-TÁN-oi-an khō-RĪÍI-sai.

[10] But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything done in it will be laid bare.

ἥξει δὲ ἡμέρα κυρίου ὡς κλέπτης, ἐν ᾗ οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσεται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὑρεθήσεται.

ĪK-sei de hī-MÉR-a ky-RÍ-u hōs KLÉP-tīs, en HĪÍ hoi ū-ra-NOÌ hroi-zī-DÒN pa-re-LÉF-son-tai, stoi-KHĪÍI-a de kaf-SŪÍ-me-na ly-THĪÍS-e-tai, ke GĪ ke ta en af-TĪÍ ÉR-ga hef-re-THĪÍS-e-tai.

[13] But in keeping with his promise we are looking forward to a new heaven and a new earth, where righteousness dwells.

καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.

kai-NŪÍS de ū-ra-NŪÍS ke GĪN kai-NĪN ka-TÀ to e-PÁN-gel-ma af-TŪ pros-do-KŌÍ-men, en HOIS di-kai-o-SÝN-ī ka-toi-KĪÍI.

[14] So then, dear friends, since you are looking forward to this, make every effort to be found spotless, blameless and at peace with him.

Διό, ἀγαπητοί, ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ,

Di-Ó, a-ga-pī-TOÍ, TAŪ-ta pros-do-KŌÍ-on-tes spū-DÁS-a-te ÁS-pi-loi ke a-MŌÍ-mī-toi af-TŌÍ hef-re-THĪÍN-ai en ei-RĪÍ-nī,

[15] Bear in mind that our Lord's patience means salvation, just as our dear brother Paul also wrote to you with the wisdom that God gave him.

καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἡγεῖσθε, καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν δοθεῖσαν αὐτῷ σοφίαν ἔγραψεν ὑμῖν,

ke tīn tū ky-RÍ-u hī-MŌN mak-ro-thy-MÍ-an sō-tī-RÍ-an hī-GĪÍS-the, ka-THŌS ke ho a-ga-pī-TÒS hī-MŌN a-del-PHÒS PAF-los ka-TÀ tīn do-THĪÍS-an af-TŌÍ so-PHÍÍ-an ÉG-rap-sen hy-MĪN,

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17 Therefore, dear friends, since you have been forewarned, be on your guard so that you may not be carried away by the error of the lawless and fall from your secure position.

ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ·

hy-MĪÍS ŪN, a-ga-pī-TOÍ, pro-gi-NŌS-kon-tes phy-LÁS-ses-the, HÍ-na mī tī tōn a-THÉZ-mōn PLÁ-nī sy-na-pak-THÉN-tes ek-PÉS-ī-te tū i-DÍ-u stī-rig-MŪÍ:

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18 But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever! Amen.

αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. ἀμήν.

afk-SÁN-e-te de en KHÁR-i-ti ke GNŌÍ-sei tū ky-RÍ-u hī-MŌN ke sō-TĪĪR-os Yi-ī-SŪÍ Khri-STŪ. af-TŌÍ hī DÓK-sa ke NŪN ke eis hī-MÉR-an ai-ŌN-os. a-MĪN.